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THE
SERVICE
DISCIPLINE,
AND
FORME,
OF THE
COMMON PRAYERS
AND
Administration of the Sacraments,
Used in the
English Church of GENEVA.

As it was approved by that most reverend Divine,
M. *John Calvin*, And the Church of Scotland.

Humbly presented to the most High Court of
PARLIAMENT, this present yeare, 1641.

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Inne. 1641.

101 VILLE

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WILLIAM STEWART TO THE
CHVRCH OF SCOTLAND.

Sonnet.

THou little Church, to whom Christ hath restor'd
The cleare lost light of his Evangell pure :
Thy God doth with all diligence procure,
That with his word, thou maist be still decor'd.

Though thou have long his wholesome truth abhor'd,
Yet his great mercies did thy blindnesse cure,
Submitting thee, unto the carefull cure,
Of such pastours, as truely teach his word.

Out of whose hands (what great thanks) now receive,
All Davids Psalmes, set forth in pleasant verse :
A greater gift of them thou couldst not crave,
Whose endlesse fruit, my pen cannot rehearse :
For here thou hast, for every accident
That may occurre, a doctrine pertinent.





THE CONFES SION OF FAITH,

Used in the English Congregation at
GENEVA;

Received and approved by the Church of
SCOTLAND.

I believe
in God the
Father Al-
mighty
maker of
Heaven
and Earth.



Beleeve and confess ^b my Lord ^a Rom. 10:
God eternall, infinite, unmeasur- ^b Gen. 17.
able, incomprehensible and in- ^b Psal. 63:
visible, ^c one in substance and ^{130.}
d three in person, Father, Sonne ^c Gen. 1.
and holy Ghost, who by his Al- ^d Eph. 4:
mighty ^e power and wisdome, ^d Gen. 1.
hath not only of ^e Mat. 2.18.
nothing created Heaven, earth and ^e Heb. 1.
all things therein contained, and man after his own ^f Pov. 8.
& image, that he might in him be ^b glorified, but also ^f Gen. 1.
by his ⁱ fatherly providence governeth, maintaineth ^g Iere. 32.
and preserveth the same, according to the ^k purpose ^g Gen. 1.
of his will. ^h Gen. 1.
^a 1 Cor 6 Ioh.17. Pro.15. ⁱ Mat. 6. Luke 17. ^j Pet. 5. Phil. 4. ^k Eph. 1.

a Mat. 1.

Acts 4.

1 Tim. 1.

b Joh. 1.

Phil. 2.

3 Tim. 3.

1 Joh. 5.

Rom. 9.

c Heb. 2.

Philip. 2.

1 Pet. 2.

d Rom 8.

1 Joh. 2.

e Gen. 3.

Rom. 5.

Eph. 2.

Gal. 3.

f Acts 4.

1 Pet. 2.

Isai 28

Rom. 9.

g Joh. 1.

Heb. 1.

Rom. 1.

Psalme 2.

h Gal. 3.

Rom. 8.

Joh. 1.

Eph. 1.

i Gal. 4.

Rom. 1.

Isa. 13.

Acts 2.10.

Isa. 7.

Luke 5.

Rom. 1.

ii Acts. 12.

Ioh. 7.

Mar. 12.

Luke 23.

k Gal. 3.

I Believe also and confess Iesus Christ the onely Saviour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a servant, and became man in all things like unto us (sinne except) to assure us of mercy and forgiveneſſe. For when through our Father And in Je- Adams transgression wee were become children of ſus Christ perdition, there was no meanes to bring us from his onely that yoke of ſinne and damnation, f but onely Ie- Sonne our ſus Christ our Lord : who giving us that by grace, Lord. which was his by nature, made us through faith which was the children of God, who when the fulneſſe of time was come, was conceived by the power of the holy Ghost, borne of the virgin Mary according to the fleiſh, and preached in Earth the Gospell of ſalva- tion: till at length, by tyranny of the Priests, he was guiltleſſe condemned under Pontius Pilate, the president of Iury, and moſt ſcanderously hanged on the crosse between two theeves as a notorious trespasser, where taking upon him the punishment of our ſins, he delivered us from the curse of the Law.

by the holy Ghost, borne of the Virgin Mary. Suffred under Pontius Pilate, was crucified dead and buried.

l Gal. 4.

Rom. 1.

Isa. 13.

Acts 2.10.

Isa. 7.

Luke 5.

Rom. 1.

ii Acts. 12.

Ioh. 7.

Mar. 12.

Luke 23.

k Gal. 3.

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Luke 5.

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ii Acts. 12.

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Rom. 1.

Isa. 13.

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Acts 2.10.

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Ioh. 7.

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Luke 23.

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Rom. 1.

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Acts 2.10.

Isa. 7.

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Rom. 1.

Isa. 13.

Acts 2.10.

Isa. 7.

Luke 5.

Rom. 1.

ii Acts. 12.

Ioh. 7.

Mar. 12.

Luke 23.

The Confession of the Faith.

3

The third day he rose againe fio the Earth, commonly doe attribute our regeneration to his ¹ Res. 10. ^b Resurrection. For as by ^c rising againe from the grave the third day, hee ^d conquered death, even so the victory of our faith standeth in his Resurrection: and therefore without the one ^e wee can not feele the benefit of the other. For as by death ^f sinne was taken away, so our righteousness was restored by his ^g Resurrection.

He ascended into Heaven.

And sitteth at the right hand of God the Father Almighty.

From thence shall hee come to judge the quick and the dead.

And because hee would ^f accomplish all things, and take possession for us in his Kingdome, hee ^g ascended into Heaven to enlarge that same Kingdome by the abundant power of his ^b Spirit: by whom wee are most assured of his continuall ⁱ intercession toward God the Father for us. And although hee be in ^j Heaven, as touching his corporall presence, where the Father hath now set him at his ^b right hand, committing unto him the administration of all ⁱ things, aswell in Heaven above, as in the Earth beneath, yet is he ^d present with us his members, even to the end of the World, in preserving and governing us with his effectuall power and grace, who (when all things are ^e fulfilled, which God hath spoken by the mouth of all his Prophets since the World began) will come in the ^f same visible form, in which he ascended with an unspeakable ^g Majestie, power and company to separate the Lambes from the Goates, the elect from the reprobate: so that ^b none, whether hee be alive then, or dead before, shall escape his judgement.

¹ Cor. 15. ² Thess. 4. ² Thess. 1. ¹ Tim. 4.

I believe in the holy Ghost.

Moreover, I believe and confess the holy ¹ Mat. 3. Ghost, ⁱ God equall with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading most assur- redly in our ^k consciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life everlasting: yet notwithstanding it is not sufficient to beleove that God is omnipotent.

A 2

and

^b Abac. 2. and mercifull, that Christ hath made satisfaction, or Rom. 1. 10. that the holy Ghost hath his power and effect, ex-
¹ Ioh. 3. cept wee doe ^b apply the same benefits to our selves
^c Ioh. 17. which are Gods ^c elect.
^d Mat. 16.

Ioh. 10. I beleeeve therefore and confess one holy ^d Church, The holy
 Eph. 5. which (as ^e members of Jesus Christ the onely Catholick
 Rom. 8. f head thereof) ^e consent in faith, hope and char- Church,
 Cant. 2. rity, using the gifts of God, ^b whether they be tem- the com-
^e Eph. 1. porall or spirituall, to the profit and furtherance of manio ¹ of
 Coloss. 1. the same, which Church is not ⁱ seene no mans eye, Saints.
¹ Cor. 12. but only knowne to God, who of the lost sonnes of
^f Eph. 4. Adam, hath ordained some as ^h vessels of wrath to
^g Eph. 4. damnation, and hath chosen others, as vessels of
^h Phil. 3. his mercy, to be saved: the which also in due time,
^{Colo. 2.} hee ¹ call. th to integrity of life and gedyly con-
^b Acts 2. 4. versation, to make them a glorious Church to him-
¹ Rom. 11. selfe.
^k Ro. 9.

Eph. 1. But that Church which is ⁿ visible and feene to
¹ Ro. 8. the eye, hath three tokens, or markes, whereby it
 Eph. 5. may be knowne. First the ⁿ word of God contained
^m Mat. 18. in the old and new Testament, which as it ^o is above
¹ Cor. 15. the authority of the same Church, and onely ^p suffi-
ⁿ Mat. 28. cient to instruct us in all things, concerning salva-
 Rom. 10. tion, so it is left for ^q all degrees of men, to reade
² Cor. 3. and understand. For without this word ^r neither
 Eph. 2. Church, councell, or decree, can establish any point
 Ioh. 10. touching salvation.

The seconde is the holy ^s Sacraments, to wit, of
 Joh. 10. Baptisme and the Lords Supper, which Sacra-
^t Ioh. 20. ments Christ hath left unto us, as holy signes, and
² Tim. 3. seales of Gods promises. For as by Baptisme, ones
⁴ Ioh. 1. received, is signified that wee (aswell infants, as o-
 Ioh. 5. thers of age an ^t discretion) being strangers from
 Mat. 15. God by originall sinne, are received into his family
³ Mat. 26. 28 and congregation, with full assurance, that although
^{Rom. 4.} this roote of sinne lie hid in us, yet to the elect it
^{Eph. 5.} shall not bee ^u imputed: so the ^w Supper declareth
¹ Rom. 5. that God, as a most provident Father, doth not on-
 Eph. 2. ly
^{Tit. 2.} Gal. 3. ² Rom. 4. Psalme. 31. w. 1. Cor. 11. 26.

ly feede our bodies, but also spiritually nourisht our soules with the x graces and benefits of Christ (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must we in the administration of these Sacraments follow mans phantasie, but as Christ himselfe hath ordained, so must they be ministered: and by such as by y ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Ecclesiasticall discipline, which standeth in admonition, and correction of faultes. The final end whereof is excommunication, by the consent of the Church, determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church a politcall b Magistrate: who ministreth to every man justice, defending the good, and punishing the evill. To whom we must render honour and obedience in all things, which are not contrary to the Word of God.

And as d Moses, Ezechias, Iofias, and other godly rulers purged the Church of God from superstition, and idolatry, so the defense of Christis Church apertaineth to the Christian Magistrates, against all idolaters and heretikes, as Papists, Anabaptists, with such like. Jimmes of Antichrist, to roote out all the doctrine of Devills and men, as the Masse, purgatory, *Limbus patrum*, prayers to Saints, and for the dead, freewill, distinction of meates, apparrell and dayes, vowedes of singe life, presence at idle service, mans merits, with such like, which draw us from the society of Christis Church, wherein standeth f onely remission of finnes, purchased by Christis blood, to all them that beleieve, whether they bee Iewes or Gentiles, and lead us to vaine confidence in creatures, and trust in our owne imaginations.

Resurrecti. The punishment whereof, although God oftentimes on of the deferreth in this life: yet after the generall b Resurrection, ^{A 3}

The Confession of the Faith.

surrection, when our soules and bodies shall rise The Re-
 2 Thess. 4. againe to immortality, they shall bee e damned to surrection
 2 Joh. 1. unquenchable fire: and then wee, which have for- of the
 16. 30. faken all mans wisdome to cleave unto Christ, shall dead.
 Iob. 5. f Mat. 25. heare the joyfull voyce, f Come yee blessed of my
 Father, inherite yee the Kingdome prepared for
 you from the beginning of the World, and so shall
 3 Thess. 4,5. go triumphing with him, in g body and soule, to
 Iob. 5. remaine everlastingly in glory, where wee shall see
 Isa. 16. God h face to face, and shall no more neede one to
 1 Cor. 13. instruct another: for wee shall all know him from
 1 Iob. 3. the highest to the lowest: to whom with the Sonne
 16. 21. Heb. 8. and the holy Ghost bee all praise, honour,
 and glory now and ever.
 So be it.

OF



OF THE MINISTERS and their Election.

What things are chiefly required
In the Ministers.

Let the Church first diligently consider that the Minister, which is to be chosen, be not found culpable of any such faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the Sacraments sincerely, ever carefull not onely to teach his flocke publikely, but also privately to admonish them, remembraunce always, that if any thing perith through his default, the Lord will require it at his hands.

Of their office and duty.

Because the charge of the Word of God is of greater importance, then that any man is able to dispense therewith, and Saint Paul exhorteth to esteem them, as Ministers of Christ, and disposers of Gods mysteries, not Lords, or Rulers, as Saint Peter saith, over the flocke: therefore the Pastors or Ministers chiefe office, standeth in preaching the Word of God, and ministring the Sacraments, so that in consolations, judgements, elections and other politicall affaires his counsell, rather then authority taketh place. And if so bee the Congregation upon just cause agree to Excommunicate, then it belongeth to the Minister, according to their generall determination, to pronounce the sentence, to the end that all things may be done g orderly and without confusion.

^a 1 Cor. 9.
^b Acts. 6.
^c Luke 12.

^b 1 Cor.

² Cor. 4.

^c 1 Peter 5.

² Cor. 1.

^d Mat. 20.

⁴ Mat. 26.28

^e Mal. 2.

^f 1 Pet. 4.

^g Acts 3, & 16.

^h 1 Cor. 1.15.

ⁱ Acts 20.

^j 2 Cor. 4.

^k 1 Cor. 5.

The

*The manner of electing the Pastors or
Ministers.*

THe Ministers and Elders at such times, as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that roome and office. And if there be choise, the Church appoint two or three upon some certaine day to be examined by the Ministers and Elders.

First, as touching their doctrine, whether he that should be Minister, have good and sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people. For the triall whereof, they propose him a theame, or text to be treated privatly, whereby his habilitie may the more manifestly appeare unto them.

Secondly, they inquire of his life and conversation, if he have in times past lived without slander, and governed himselfe in such sort as the Word of God hath not heard evill, or beene flindred through his occasion, which being severally done, they signifie unto the Congregation whose gifts they find most meete, and profitable for that Ministry: appointing also by a generall consent eight dayes at the least that every man may diligently inquire of his life and manners.

At the which time, the Minister exhorteth them to humble themselves to God, by ^a fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby hee may be found unworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged: upon some certaine day, one of the Ministers at the morning Sermon presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting forth of his duty.

^b 1 Cor. 10. ^c When at after-noone, the Sermon ended, the Minister exhorteth them to the election, with the ^b invocation of Gods Name, Coloss. 2. directing his prayer, as God shall move his heart. In like Mat. 9. ^c 1 Thess. 5. manner after the election, the Minister giveth ^c thankes to God Coloss. 4. Eph. 5. with request of such things, as shall be necessary for his office. Philip 1.

After

After that he is appointed Minister, the people sing a Psalme and depart.

Of the Elders, and as touching their office and Election.

THe Elders must be men of good life, and godly conversation, without blaine and all suspicion, carefull for the flock, wife, and above all things, fearing God:

Whose office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the just number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order, which was used in chusing the Ministers, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

THe Deacons must be men of good estimation and report, ^a Acts 6. ¹ Tim. discreet, of good conscience, charitable, wife, and finally induced whith such vertues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to ^b Rom. 15: distribute it, with the consent of the ministers, and Elders: also to provide for the sick and impotent persons, having ever diligent care, that the charity of godly men be not wasted upon loyterers and idle vagabonds. Their election is, as hath been afore rehearsed in the Ministers and Elders.

We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ, which also are very profitable, where time and place do permit.

Of the Consistory.

These Ministers are called Teachers or Doctors, whose office is to instruct and teach the faifthfull in sound doctrine, providing with all diligence, that the purity of the Gospell be not corrupt, either through ignorance, or evill opinions. Notwithstanding, considering the present state of things, we comprehend under this title such meanes, as God bath in his Church, that it should not bee left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to terme it by a word more usuall in these our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the Ministry and government of the Church, is the exposition of Gods Word, contained in the old and new Testament.

But because men can not so well profit in that knowledge, except they be first instructed in the tonges and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seel be sowne for the time to come, to the intent that the Churche be not left barren, & waste to our posterity, and that Schooles also be erected, and Colledges maintained with just and sufficient stipends wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthy members of our Lord Iesus Christ, whether it be to rule in civill policy, or to serve in the spirituall ministry, or else to live in godly reverence and subjection.

The weekly assembly of the Ministers, Elders
and Deacons.

TO the intent, that the Ministry of Gods Word may be had in reverence, and not brought to contempt through the evill conversation of such, as are called thereunto, and also that faults and vices may not by long suffrance grow at length

to extreme inconveniences : it is ordained that every thursday the Ministers and Elders in their assembly or consistory diligently examine all such faults and suspicions , as may be espied, not onely among others, but chiefly among themselves, lest they seeme to be culpable of that which our Saviour Christ repro-^{Mat. 7.}ved in the Pharisees, who could espy a mote in another mans eye, ^{Luke 6.}Rom. 2. and could not see a beame in their own.

And because the *b* eye ought to be more cleare then the rest *b* ^{Mat. 6.} of the body , the Minister may not be spotted with any vice, ^{Luke 11.} but to the great slander of Gods Word, whose message he beareth. Therefore it is to be understood that there be certaine faults, which if they be deprehended in a Minister , hee ought to be deposed ; as heresie, papistry, schisme , blasphemy, perjury, fornication, theft, drunkennesse, usury, fighting, unlawfull games with such like.

Others are more tolerable, if so be that after brotherly admonition he amend his fault: as strange and unprofitable fashon in preaching the Scriptures, curiositie in seeking vaine questions, negligence, aswell in his Sermons , and in studying the Scriptures, as in all other things concerning his vocation; scurrility, flattering, lying, backbiting, wanton words, deceit, covetousnesse, taunting, dissolution in apparrell , gestur, eand other his doings , which vices as they be odious in all men , so in him that ought to be as an example to others of perfection , in no wise are to bee suffered : especially, if so bee that according to Gods rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

Every weeke once the Congregation assemble to heare some place of the Scriptures orderly expounded. At which time it is lawfull for every man to speake or inquire as God shall move his heart, and the Text minister occasion , so it be without pertinacity or disdaine , as one that rather seeketh to profit then to contend. And if so be any contention rise ; then such as are appointed Moderators, either satisfie the party, or else if he seeme to cavill , exhort him to keepe silence, referring

the judgement thereunto the Ministers, and Elders, to be determined in their assembly before mentioned.

¶ When the Congregation is assembled at the houre appointed, the Minister useth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSTION OF our finnes.

^a Rom. 3.
^b Psal. 14.
^c Gal. 5.
^d 1 Cor. 3.
^e Isa. 10.

O Eternall God and most mercfull Father, wee confess, and acknowledge here before thy divine Majesty, that we are miserable ^a sinners, conceived and borne in sin and iniquity, so that in us there is no ^b goodnesse. For the ^c flesh evermore rebelleth against the spirit, whereby wee continually transgresse thine holy precepts, and Commandements, and so purchase to our selves through thy just judgement death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the finnes that we have committed against thee, and do unfainedly repent us of the same, wee most humbly beseech thee for Jesus Christ's sake, to shew thy mercy upon us, to forgive us all our finnes, and to increase thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteousnesse, may from henceforth not only mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will: not for the worthinesse thereof, but for the merits of thy dearly beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our finnes, and for whose sake we are certainly persuaded, that thou wilt deny us nothing, that wee shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so lovest us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghost be all honour and glory, World without end. So be it.

AN

ANOTHER CONFESION AND
Prayer commonly used in the Chutch of
Edinborough, on the day of common Prayer.

O Dreadfull and most mighty God, thou that from the beginning hast declared thy selfe a consuming fire, against the contemners of thy most holy precepts; and yet to the penitent sinners, hast alwayes shewed thy selfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanship of thine owne hands, confess our selves most unworthy to open our eyes unto the Heavens, but farre lesse to appeare in thy presence: For our consciences accuse us, and our manifest iniquities have borne witnesse against us, that we have declined from thee: We have beeene polluted with Idolatry: wee have given thy glory to creatures, wee have sought support where it was not to be found, and have lightlyed thy most holesome admonitions: The manifest corruption of our lives in all estates, evidently proveth, that we have not rightly regarded thy statutes, lawes, and holy ordinances: And this was not onely done, O Lord, in the time of our blindnesse: but even now, when of thy mercy thou hast opened unto us an entrance to thine heavenly Kingdome; by the preaching of thine holy Evangell, the whole body of this miserable Realme still continueth in their former impiety: For the most part, alas, following the footsteps of the blinde and obstinate Pfincesse, utterly despise the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all feare of thy terrible judgements: And some, O Lord, that in mouth professe thy blessed Evangell, by their slander us life blaspheme the same: We are not ignorant, O Lord, that thou art a righteous judge, that cannot suffer iniquity long to be unpunished upon the obstinate transgressors, especially, O Lord, when that after so long blindnesse and horrible desolation from thee, so lovingly, thou callest us againe to thy favour.

favour and fellowship, and that yet we doe obstinately rebell, we have, O Lord, in our extreame misery called unto thee, yea, even when wee appeared utterly to have beeene consumed in the fury of our enemies, & then didst thou mercifully incline thine eares unto us. Thou foughtest for us even, by thine owne power, when in us there was neither wisdome nor force. Thou alone brakeſt the yoake from our necks, and ſet us at liberty, when wee by our foolishneſſe had made our ſelves ſlaves unto ſtrangers, and mercifully unto this day haſt thou continued with us the light of thine Eyangell, and ſo ceaſeſt not to heape up on us benefits, both ſpirituall and temporall. But yet alas, O Lord, we clearly ſee, that our great ingratitude craveth farther punishment at thy hands, the ſig‐nes whereof are evident before our eyes. (For the whispering of ſedition: the contempt of thy graces offered, and the maintenance of Idolatry, are assured ſig‐nes of thy farther plagues to fall upon us in partic‐ular for our grievous offences. And this unmeaſurable untemperatneſſe of the ayre, doth alſo threaten thine accustomed plague of famine, which commonly followeth ryotous excesſe and contempt of the poore, wherewith alas, the whole earth is replenished.)

We haue nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Iefus Christ, purchased to us by his death and paſſion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous ſinnes and offences, then can there no flesh ſcape condenma‐tion. And therefore, we moſt humbly beſeech thee, O Father of mercies, for Christ Iefus thy Sonnes ſake, to take from us, theſe ſtony hearts, who ſo long haue heard, alſwell thy mercies, as ſevere judgments, and yet haue not beeene effectually mo‐ved with the ſame, and give unto us hearts mollified by thy ſpirit, that may both conceive and keepe in mind the reverence that is due unto thy Maſte‐ry. Looke, O Lord, unto thy choſen children laboring under the imperfections of the flesh, and grant unto us that victory that thou haſt promiſed unto us by Iefus Christ thy ſon our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghost be all honor and praife now and ever.

A



A CONFSSION OF SINNES.

and petitions made unto God in the time of our
extreme troubles, and yet commonly used in the
Churches of Scotland before the Sermon.

ETERNALL and everlasting God, father of our Lord Iesus Christ,
thou that shewest mercy and keepest covenant with them
that love, and in reverence keepe thy commandements, even
when thou powrest forth thy hote displeasure and just judge-
mēnts upon the obstinat inobedient: We here, prostrate our
selves before the throne of thy Majesty, from our hearts con-
fessing, that justly thou hast punished us by the tyranny of
strangers, and that more justly thou mayest bring upon us againe
the bondage and yoake which of thy mērey for a season thou
hast removed: our Kings, Princes, and people in blindnesse have
refused the word of thine eternall verity, and in so doing, we
have refused the league of thy mercy offered to us, in Iesus
Christ thy sonne, which albeit thou now of thy meere mercy
hast offered to us againe in such abundance, that none can be
excused by reason of ignorance, yet not the lesse to the judge-
ment of men, impiety overfloweth the whole face of this realm.
For the great multitude delight themselves in ignorance and
Idolatry: and such alas, as appeare to reverence and imbrace
thy word, doe not expresse the fruits of Repentance, as it be-
commeth the people, to whom thou hast shewed thy selfe so
mercifull, and favourable. These are thy just judgements O
Lord, whereby thou punishmentst sin by sin, and man by his owne
iniquity, so that there can be no end of sin, except thou prevent
us with thy undeserved grace. Convert us therefore, O Lord,
and we shall be converted, suffer not our unthankfulness to
procure of thy most just judgements, that strangers againe im-
pire above us, nether yet that the light of thy Evangell be taken
from us. But howsoever it be, that the great multitude be alto-
gether rebellious, and also that in us there remaineth perpetuall
imper-

imperfections, yet for the glory of thy owne Name, and for the glory of thy only beloved Sonne Iesu Christ, whose verity and Evangell thou of thy meere mercy hast manifested amongst us: it will please thee to take us into thy protection, and in thy defencce, that all the World may know, that as of thy meere mercy, thou hast begun this worke of our salvation amongst us, so of this same mercy thou wilt continue it. Grant us this mercifull Father, for Christ Iesu thy Sonnes sake, So be it.

and in 1620. found.

G This done, the people sing a Psalme all together in a plaine tune: which ended, the Minister prayeth for the assistance of Gods holy Spirit, as the same shall move his heart, and so proceedeth to the Sermon, using after the Sermon, this prayer following, or such like.

A Prayer for the whole state of Christ's Church.

A lmighty God, and most mercifull Father, we humbly submit our selves and fall downe before thy Majestie, beseeching thee from the botome of our hearts, that this seede of thy word, now sowne among us, may take such deep roote, that neither the burning heate of persecution cause it to wither, neither the thorny cares of this life do choke it, but that as seede sown in good ground, it may bring forth thirty, sixty and an hundred fold, as thine Heavely wisdome hath appointed. And because wee have neede continually to crave many things at thine hands, we humbly beseech thee, O Heavely Father, to grant us thine holy Spirit, to direct our petitiones, that they may proceed from such a fervent mind as may be agreeable to thy most blessed will.

And seeing that our infirmitie is able to doe nothing without thine helpe, and that thou art not ignorant with how many, and great tentations we poore wretches are on every side inclosed and compassed, let thy strength, O Lord, sustaine our weakenesse, that we being defended with the force of thy grace may bee safely preserved against all assaults of Satan, who goeth

^c 2 Cor. 3.
^d Ioh. 19.
Phil. 2.
^e Psal. 40.
^f Pet. 1.

goeth about continually like a roaring Lyon seeking to de- ^{e 1 Pet. 5.}
youre us. ^f Increase our Faith, O mercifull Father, that we doe ^{f Luke, 17.}
not swarve at any time from thine Heavenly Word; but aug-
ment in us hope & love, with a carefull keeping of all thy Com-
mandements, that no g hardnesse of heart, no hypocrisie, ^{h no} ^{g Psal. 95.}
concupisence of the eyes, nor intisements of the World, doe ^h ^{Heb. 3.4.}
^{h 1 Joh. 2.} draw us away from thine obedience. And seeing we live now
in these most perillous times, let thy fatherly providence de- ^{i 1 Tim. 4.}
fend us against the violence of all our enemies, which do every ^{j 2 Pet. 3.}
where pursue us, but chiefly against the wicked rage and furi- ^{2 Tim. 3.}
^{k Jude.}ous uproares of that Romish idole, enemy ^k to thy Christ. ^{k Revel. 12.}

Furthermore, for asinuch as by thine holy Apostle we be
taught to make our Prayers, and supplications for all men; we
pray not only for our selves here present, but beseech thee also,
to reduce all such as be yet ignorant, from the miserable cap-
tivity of blindness and error, to the pure understanding of
thine heavenly truth, that we all with one consent and unity
of minds, may worship thee our only God and Saviour: and
that all Pastors, shepherds, and Ministers, to whom thou hast
committed the dispensation of thine holy word, and charge of
thy chosen people, may both in their life and doctrine be found
faithfull, setting only before their eyes thy glory, and that by
them all poore sheepe which wander and goe astray, may be
gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands,
we beseech thee to direct and governe the hearts of all Kings,
Princes, and Magistrates, to whom thou hast committed the
sword: especially, O Lord, according to our bounden duty ^{1 Rom. 13.}
we beseech thee to maintaine and increase the noble estate of ^{Job. 19.}
the Kings Majestie, and his honorable counsell with all the
estate and whole body of the common Wealth. Let thy father-
ly favour so preserve him, and thine holy Spirit so governe his
heart, that he may in such sort execute his office, that thy
Religion may be purely maintained, ^m manners reformed, and ^{m 1 Tim. 2.}
saine punished according to the precile rule of thine holy ^m ^{Jan. 1.}
Word.

And for that we be all ⁿ members of the mysticall body of ^{n 2 Cor. 12.}
Christ Iesus, we make our requests unto thee, O Heavenly Fa- ^{Rom. 12.}
ther, for all such as are ^o afflicted with any kinde of crosse or ^{o Jan. 5.}
Tribulation, as Warre, Plague, Famine, sicknesse, Poverty, Im-
prisonment,

prisonment, Persecution, Banishment, or any other kinde of
 p. Cor. 1. thy roddes : whether it be p grieve of body, or unquietnesse of
 Heb. 13. mind, that it would please thee to give them patience and con-
 stancy, till thou send the full deliverance out of al their troubles.
 And finally, O Lord God, most mercifull Father, wee most
 humbly beseech thee, to shew thy great mercies upon our bre-
 thren, which are persecuted, cast in prison, and daily condem-
 ned to death for the testimony of thy truth. And though they
 be utterly destitute of all mans aid, yet let thy sweete comfort
 never depart from them, but so inflame their hearts with thine
 holy Spirit, that they may boldly, and chearfully abide such
 tryall, as thy godly wisdome shall appoint, so that at length
 aswell by their death, as by their life, the Kingdome of thy Son
 Iesus Christ may increase and shine through all the World. In
 whose name we make our humble petitions unto thee, as he
 hath taught us: *Our Father which art in Heaven, &c.*

Almighty and everliving God, vouchsafe, we beseech thee,
 to grant us perfitt continuance in thy lively faith, aug-
 menting the same in us daily, till we grow to the full mea-
 sure of our perfection in Christ, whereof we make our confes-
 sion, saying.

I beleieve in God, &c.

GThen the people sing a Psalme, which ended, the Minister
 pronounceth one of these blessings, and so the Congregation
 departeth.

Num. 6.

THe Lord blesse us, and save us : the Lord make his face
 shine upon us, and be mercifull unto us : the Lord turne his
 countenance towards us, and grant us his peace.

2 Cor. 13.

THe grace of our Lord Iesus Christ, the love of God, and com-
 munion of the holy Ghost be with us all, So be it.

GIs

G It shall not be necessary for the Minister dayly to repeate all these things before mentioned, but beginning with some manner of confession, to proceed to the Sermon, which ended, he either useth the Prayer for all estates before mentioned, or else prayeth, as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath intreated of. And if there shall be at any time Levi. 26.
Deut. 28.
1 King. 8.
2 Sa. 24. any present plague, famine, pestilence, war, or such like, which be evident tokens of Gods wrath, as it is our part, to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give our selves to mourning, fasting, and prayer, as the meanes to turne away Gods heavy displeasure. Therefore it shall be convenient, that the Minister at such time, doe not only admonish the people thereof, but also use some forme of prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some severall day after the Sermon, weekly to be observed.

G These Prayers that follow, are used in the French Church of Geneva: the first serveth for Sunday after the Sermon, and the other that followeth, is said upon Wednesday, which is the day of Common Prayer.

Another manner of Prayer after the Sermon.

A Lmighty God and Heavenly Father, since thou hast promised to grant our requests which we shall make unto thee in the Name of our Lord Iesus Christ thy welbeloved Sonne: and we are also taught by him and his Apostles to assemble our selves in his name, promising that he will be among us, and make intercession for us unto thee, for the obtaining of all such things, as we shall agree upon here in Earth: we therefore (having first thy Commandement to pray for such as thou

hast appointed rulers and governors over us , and also for all things needfull both for thy people , and for all sorts of men , forasmuch as our faith is grounded on thine holy word and promises , and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Iesus , we , I say , make our earnest supplication unto thee , our most mercifull God and bountifull Father , that for Iesus Christs sake our only Saviour and Mediator , it would please thee of thine infinite mercy , freely to pardon our offences , and in such sort to draw and lift up our hearts and affections towards thee , that our requests may both proceede of a fervent minde ; and also be agreeable unto thy most blessed will and pleasure , which is only to be accepted .

(.) We beseech thee therefore , O Heavenly Father , as touching all Princes and Rulers , unto whom thou hast committed the administration of thy justice , and namely as touching the excellent estate of the Kings Maiesy and all his honorable counsell with the rest of the Magistrates and commons of the Realme , that it would please thee to grant him thine holy Spirit , and increase the same , from time to time in him , that he may with a pure Faith acknowledge Iesus Christ thine only Sonne our Lord , to be King of all Kings , and Gouvernour of all Gouvernours , even as thou hast given all power unto him both in Heaven and in Earth : and so give himselfe wholy to serve him , and to advance his Kingdome in his Dominions , (ruling by thy Word his subjects , which be thy Creatures , and the sheepe of thy pasture) that we being maintained in peace and tranquillity , both here and every where , may serve thee in all holinesse and vertue : and finally being delivered from all feare of enemies , may render thanks unto thee all the dayes of our life .

We beseech thee also , most deare Father and Saviour , for all such as thou hast appointed Ministers unto thy faithfull people , and unto whom thou hast committed the charge of souls , and the Ministry of thine holy Gospell , that it would please thee so to guide them with thine holy Spirit ; that they may be found faithfull and zealous of thy glory , directing alwayes their whole studie unto this end ; that the poore sheepe which be gone astray out of the flock , may be sought out and brought againe unto the Lord Iesus , who is the chiefe Shepherd and head .

head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousnesse and holinesse: and on the other part, that it would please thee to deliver all thy Churches from the danger of rayening Wolves, and from hirelings, who seeke their own ambition and profit, and not the setting foorth of thy glory only, and the safegard of thy flock.

Moreover, wee make our prayers unto thee, O Lord God, most mercifull Father, for all men in generall, that as thou wilt be known to be the Saviour of all the World by the redemption purchased by thine only Sonne Iesus Christ: even so that such as have beene hitherto holden captive in darkenesse and ignorance for lack of the knowledge of thy Gospell, may through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Iesus Christ: likewise that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increase in godlinesse, and be plenteously inriched with spirituall benefits: so that we may altogether worship thee, both with heart and mouth, and render due honor and service unto Christ our Master, King and Law-maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons, as thou hast visited and chastised by thy crosse and tribulation, all such people as thou hast punished with pestilence, war, or famine, and all other persons afflicted with poverty, imprisonment, sicknesse, banishment, or any like bodily adversity, or hast otherwised troubled and afflicted in spirit: that it would please thee to make them perceive thy fatherly affection toward them, that is, that these crosses be chastisings for their amendment, to the intent that they should unsafinely turne unto thee, and so by cleaving unto thee might receive full comfort and be delivered from all manner of evill. But especially we commend unto thy divine protection all such which are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon thy Name in open assembly: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it would please thee, O Father, of consolations, to strengthen them by the power of thine holy Spirit, in such

sort as they never shrinke backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be most expedient, comforting them in their afflictions, maintaining them in thy safegard against the rage of Wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lord's
Supper bee
Ministred,
then is here
added this
clause.

* And to cele-
brate his
holy Supper.

Hallowed
bee thy
Name.

Thy King-
dome come.

Thy will be
done.

Finally, O Lord God most deare Father, we beseech thee to grant unto us also, which are here gathered together in the Name of thy Sonne Iesus, to heare his word preached, * that we may acknowledge truly and without hypocrisie, in how miserable a state of perdition we are in by nature, and how worthily we procure unto our selues everlasting damnation, heaping up from time to time thy grievous punishments toward us, through our wicked and sinfull life, to the end that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in us, as touching our first Creation, and that which we receive of our parents, meete to enjoy the heritage of Gods Kingdome) we may wholy render up our selues with all our hearts and with an assured confidence unto thy dearely beloved Sonne Iesus our Lord, our only Saviour and Redeemer, to the intent that he dwelling in us, may mortifie our old man, that is to say, our sinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewise that thou mayst have the tuition and governance over us, and that we may learne dayly more and more to humble and submit our selues unto thy Majesty, in such sort that thou maist be counted King and governour over all, guiding thy people with the Scepter of thy word, and by the vertue of thine holy Spirit, to the confusion of thine enemies, through the might of thy truth and righteousness, so that by this meanes all power and height which withstandeth thy glory, may be continually thrown downe, and abolished, unto such time, as the full and perfect face of thy Kingdome shall appeare, when thou shalt shew thy selfe in judgement in the person of thy Son: whereby also we with the rest of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves only to the performing of thy Commandements:

ments : so that thine only will may be fulfilled without any contradiction , and that every man may bend himselfe to serve and please thee, renouncing their own wills, with all the affecti-
 ons and desires of the flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name , may be nourished through thy goodness, and that we may receive at thine hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end , that when we see that thou hast care of us, we may the more affectuouly acknowledge thee to be our Father , looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may set it wholy upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whiles we continue here in this transitory life, we are so miserable, so fraile, and so much enclined unto sin, that we fall continually and swarve from the right way of thy Commandments, we beseech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation , and forgive us so freely, that death and sin may hereafter have no title against us , neither lay unto our charge the wicked roote of sin , which doth evermore remaine in us : but grant that by thy Commandement we may forget the wrongs which other do unto us , and in stead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of our selves we are so weake, that we are not able to stand upright one minute of an houre , and also that we are so belyayd, and assaulted evermore with such a multitude of so dangerous enemies, that the devill, the World, sin, and our own concupisences do never leave off to fight against us : let it be thy good pleasure to strengthen us with thy holy Spirit, and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spirituall battel against sin, untill such time as we shall obtaine the full victory, and so at length may triumphantly rejoyce in thy Kingdom, with our Captaine, and governour Iesus Christ our Lord.

Give us this day our daily bread.

And forgive us our trespasses.

And lead us not into temptation.



G This Prayer following is used to be said after the Sermon on the day which is appointed for common Prayer : and it is very proper for our state and time, to move us to true repentence, and to turne back Gods sharpe rods which yet threaten us.

Another Prayer.

G od Almighty and Heavenly Father; we acknowledge in our conscience and confesse, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much lesse meete to come into thy prefence, and to be bold to thinke that thou wilt heare our Prayers, if thou have respect to that which is in us : for our consciences accuse us, and our own sins doe beare witnesse against us : yea, and we know that thou art a righteous Judge, which doest not count sinners righteous, but punishmentest the faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot chuse but be beaten down, and as it were despaire, even as though we were already swallowed up in the deepe goulfe of death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite mercy, to command us to call upon thee for helpe, even from the deepe bottome of Hell : and that the more lack and default we feele in our selves, so much the rather we should have recourse unto thy Soveraigne bounty: since also thou hast promised to heare and accept our requests and supplications without having any respect to our worthinesse, but only in the Name, and for the merits of our Lord Iesus Christ, whom alone thou hast appointed to be our intercessor and advocate : we humble our selves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy ; and with full confidence call upon thine holy Name to obtaine pardon for our sins.

First,

First, O Lord, besides the innumerable benefits which thou doest universally bestow upon all men in Earth, thou hast given us such speciall graces, that it is not possible for us to rehearse them, nor nor sufficiently to conceiye them in our minds. As namely, it hath pleased thee to call us to the knowledge of thine holy Gospell drawing us out of the miserable bondage of the Devill, whose slayes we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the light of thy truth. Notwithstanding such is our obstinacy and unkindnesse, that not only we forget those thy benefits, which we have received at thy bountifull hand: but have gone astray from thee, and have turned our selves from thy Law, to goe after our own concupisence and lusts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou hast not ceased continually to admonish us most faithfully by thy word, yet we have not given eare to thy fatherly admonition.

Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth unto us: and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldest intreat us according to our demerits, we could looke for none other then death and everlasting damnation. For although we would goe about to cleare and excuse our selves, yet our own conscience would accuse us, and our wickednesse would appeare before thee to condemne us. And in very deede, O Lord, we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeased with us: for seeing that thou art a just and an upright judge, it can not be without cause, that thou punishment thy people. Wherfore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we see thine hand lifted up to beate us a fresh: for the rods and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatenings of thy wrath, which thou usest against the wicked sinners, be in full readinesse.

Now though thou shouldest punish us, much more grievously, then thou hast hitherto done, and that, whereas we

have received one stripe, thou wouldest give us an hundred: yea, if thou wouldest make the curses of thine old Testament, which came then upon thy people Israel, to fall upon us, we confesse that thou shouldest doe therein very righteously, and wee can not deny, but wee have fully deserved the same.

Yet Lord, for somuch as thou art our Father, and we be but Earth and slyme: seeing thou art our maker, and we the workmanship of thine Hands: since thou art our Pastor, and we thy flock: seeing also that thou art our Redeemer, and we are the people whom thou hast bought: finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shouldest punish us in thy wrath, neither remember our wickednesse, to the end to take vengeance thereof, but rather chastise us gently according to thy mercy,

Truth it is, O Lord, that our misdeeds have enflamed thy wrath against us, yet considering that we call upon thy Name, and beare thy marke and badge, maintaine rather the worke that thou hast begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knowest that such as be dead in grave, and whom thou hast destroyed, and brought to confusion, will not set forth thy praises, but the heavy soules, and comfortlesse, the humble hearts, the consciences oppressed and loden with the grievous burthen of their sins, and therefore thirst after thy grace, they shall set forth thy glory and praise.

Thy people of late oftentimes provoked thee to anger through their wickednesse, whereupon thou didst, as right required, punish them: but so soone as they acknowledged their offences, and returned to thee, thou didst receive them alwayes to mercy: and were their enormities and sins never so grievous, yet for thy covenants sake, which thou hadst made with thy servants Abraham, Isaak, and Jakob, thou hast alwayes withdrawn from them the rods, and curses which were prepared for them, in such sort, that thou didst never refuse to heare their Prayers.

We have obtained by thy goodnessse a far more excellent Covenant which we may alledge, that is, the covenant which thou first madest and establishst by the Hand of Iesus our Saviour,

our, and was also by thy Divine providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we remouing our selves, and all vaine confidence in mans helpe, have our only refuge to this thy most blessed Covenant, whereby our Lord Jesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and governe us with thine holy Spirit, whereby we may be rege-nerate anew unto a far better life, so that thy Name may be sanctified.

Thy Kingdome come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our deutes, even as we forgive our deutters: And lead us not into temptation, but deliver us from evill; For thine is the Kingdome, and the power and the glory, for ever and ever, Amen.

And albeit we are most unworthy in our own selves, to open our mouths, and to intreat thee in our necessities, yet for so-much as it hath pleased thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou dost visite and chastise with thy Rods and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majestie, yet that it would please thee not to cease to proceede in thine accustomed bounty and mercy, which thou hast promised should evermore continue to-wards thine Elect. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with Pestilence, or War, or such like thine accustomed Rods, whether it be by sicknesse, prison or poverty, or any other affliction of conscience and minde: that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy Rods may be instructions for them to assure them of thy favour, and for

their amendment, when thou shalt give them constancy and patience, and also aswage and stay thy corrections: and so at length by delivering them from all their troubles, give them most ample occasion to rejoice in thy mercy, and to praise thine holy Name: chiefly that thou wouldest, O Lord, have compassion aswell on all, as on every one of them that employ themselves for the maintainance of thy truth: strengthen them O Lord, with an invincible constancy, defend them, and assist them in all things and every where: overthrow the crafty practises and conspiracies of their enemies and thine, bridle their rage, and let their bould enterprises which they undertake against thee and the members of thy Sonne turne to their own confusion: and suffer not thy Kingdome of Christians to be utterly desolate, nether permit that the remembrance of thine holy Name be cleane abolished in Earth, nor that they, among whom it hath pleased thee to have thy praises celebrated, be destroyed, and brought to nought, and that the Turkes, Pagans, Papists, and other Infidels might boast themselves thereby and blaspheme thy Name.

PRAYERS VSED IN THE
Churches of *Scotland*, in the time of their per-
secution by the Frenchmen, but principally when
the Lords Table was to be ministred.

Eternall and everliving God, Father of our Lord Iesus Christ, we thy Creatures and the workmanship of thine own hands, sometimes dead by sin, and thrall to Satan by means of the same, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldnesse, (not of our selvés, but of the Commandement of thy deare Sonne our Lord Iesus Christ) to powre forth before thee the petitions and complaints of our troubled hearts, oppressed with feare and wounded with sorrow. True it is, O Lord, that we are not worthy to appeare in thy presence, by the reason of our manifold offences, nether yet are we worthy to obtaine any comfort of thy hands, for any righteousness that is in us.

But seeing, O Lord, that to turne back from thee, and not to call for thy support in the time of our trouble, it is the enterance to death, and the plaine way to desperation : we therefore confounded in our selves (as the people that on all sides is assaulted with sorrowes) doe present our selves before thy Majestie, as our Soveraigne Captaine and only Redeemer Iesu Christ hath commanded us, in whose name, and for whose obedience, we humbly crave of thee remission of our former iniquities, aswell committed in matters of Religion, as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience, that thou wilt not reject us, nether yet suffer us for ever to be confounded. Thy people Israel did often times decline from thy Lawes, and did follow the vanity of superstition and idolatry, and oftentimes didst thou correct and sharply punish them, but thou didst never utterly despise them, when in their miseries unfainedly they turned unto thee. Thy Church of the Iewes were sinners, O Lord, and the most part of the same did consent to the death of thy deare Sonne our Lord Iesu Christ, and yet didst not thou despise their prayers, when in the time of their grievous persecution they called for thy support. O Lord, thou hast promised no lesse to us, then thou hast performed to them, and therefore take we boldnesse at thine own Commandement, and by the promise of our Lord Iesu Christ, most humbly do crave of thee, that as it hath pleased thy mercy, partly to remove our ignorance and blindnesse, by the light of thy blessed Evangell, that so it may please thee to continue the same light with us, till that thou deliver us from all calamitie and trouble. And for this purpose, O Lord, it will leafe thee to thrust out faithfull workemen in this thy harvest within this Realme of *Scotland*, to the which after so long darknesse of Papistry and superstition, thou hast offered the truth of thine Evangel in all purenesse & simplicity : continue this thy grace with us, O Lord, and purge this Realme from all false teachers, from dum dogs, dissembled hypocrits, cruell Wolves, and all such as shew themselves enemies to thy true Religion, (.)

But now, O Lord, the dangers which appeare and the trouble which increaseth by the cruell tyranny of forsworne strangers, compelleth us to complaine before the Throne

of thy mercy, and to crave of thee protection and defence against their most injust persecution. That Nation, O Lord, for whose pleasure and for defence of whom we have offended thy Majesty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whose alliance our fathers and predecessors have shed their blood, and we (whom now by tyranny they oppresse,) have oft sustained the hazard of battell: that Nation finally to whom alwayes we have beeene faithfull, now after their long practised deceit, by manifest tyranny doe seeke our destruction, worthily and justly mayst thou, O Lord, give us to be slaves unto such tyrants, because for the maintainance of their friendship, we have not feared to breake our solemne othes made unto others, to the great dishonour of thine holy Name: and therefore justly mayest thou punish us by the same Nation for whose pleasure we feared not to offend thy divine Majesty. In thy presence, O Lord, we lay for our selves no kinde of excuse, but for thy deare Sonne Iesu Christ's sake, we cry for mercy, pardon and grace. Thou knowest, O Lord, that their crafty wits, in many things have abused our simplicity: for under pretence of the maintenance of our liberty, they have sought, and have found the way (unlesse thou alone confound their counsels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they seeke our destruction, because we have refused that Roman Antichrist, whose Kingdome they defend, in dayly sheadding the blood of thy Saints. In us, O Lord, there is no strength, no Wisdome, no number nor judgement, to withstand their force, their craft, their multitude and diligence: and therefore, Iooke thou upon us, O Lord, according to thy mercy. Behold the tyranny used against our poore brethren and sisters, and have thou respect to that despitesfull blasphemy which uncessantly they spew forth against thine eternall truth. Thou hast assited thy Church even from the beginning, and for the deliverance of the same, thou hast plagued the cruell persecutors from time to time. Thy hand drowned Pharao: Thy sword devoured Amalec: Thy power repulsed the pride of Senacherib: And thine Angell so plagued Herod, that Wormes and Lice were punishers of his pride. O Lord, thou remainest one for ever, thy nature is unchangeable,

able, thou canst not but hate cruelty, pride, oppression and murther, which now the men whom we never offended pretend against us: Yea farther, by all meanes they seeke to banish from this Realme thy deare Sonne our Lord IesuChrist, the true preaching of his word and faithfull Ministers of the same, and by tyranny they pretend to maintaine most abominable idolatry, and the pompe of that Roman Antichrist. Looke thou therefore upon us, O Lord, in the multitude of thy mercies, stretch out thine Arme, and declare thy selfe Protector of thy truth, reppresse the pride, and dant thou the fury, of these cruell persecutors: suffer them never so to prevaile against us, that the brightness of thy word be extinguished in this Realme, but whatsoeuer thou haft appointed in thine eternall counsell to become of our bodies: yet we most humbly beseech thee for Iesu Christ thy Sonnes sake, so to maintaine the purity of thine Evangel within this Realme, that we and our posterity may enjoy the fruition thereof, to the praise and glory of thine holy Name, and to our everlasting comfort. And this we inost affectuouly desire of thy mercy, by the merits, and intercession of our Lord Iesu Christ. To whom with thee and the holy Ghost be all honour, glory, praise, and benediction, now and ever. So be it.

*This is added so oft as the Lords Table
is Ministered.*

Now last, O Lord, we that be here assembled to celebrate the Supper of thy deare Sonne our Lord Christ, who did not only once offer his Body, and shread his Blood upon the Crosse for our full redemption: but also to keepe us in recent memory of that his so great a benefit, provided that his Body and Bloud shud be given to us to the nourishment of our soules: We, I say, that presently are conuened, to be partakers of that his most holy Table, most humbly doe beseech thee, to grant us grace, that in sincerity of heart, in true faith, and with ardent and unsafined zeale, we may receive of him so great a benefit, to wit, that fruitfully we may possesse his Body and

and his Bloo], yea, Jesus Christ himselfe very God and very man, who is that Heavenly Bread which giveth life unto the World. Give us grace O Father, so to eate his flesh and so to drinke his blood, that hereafter we live no more in our selves, and according to our corrupt nature, but that he may live in us, to conduct and guide us to that most blessed life that abideth for ever.

Grant unto us O Heavenly Father, so to celebrate this day the blessed memory of thy deare Sonne, that we may be assured of thy favour and grace towards us. Let our Faith so be exercised, that not only we may feele the increase of the same, but also, that the cleare confession thereof, with the good works proceeding of it, may appear before men to the praise and glory of thine holy Name, which art God everlasting blessed for ever. So be it.

G A thanksgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

Now, Lord, seeing that we injoy comfort both in body and Spirit, by reason of this quietnesse of thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed: We praise and glorifie thy mercy and goodnesse, who pitiously looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the same, is nothing else but a seale against us in the day of Iudgement; We most humbly beseech thee, to grant unto us hearts so mindfull of the calamities past, that we continually may feare to provoke thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed our selves from the tyranny of strangers, and from the bondage and thraldome pretended against us, thou of thine especiall goodness didst move the hearts of our neighbours (of whom we had

had deserved no such favour) to take upon them the common burthen with us; and for our deliverance, not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme and common wealth! Grant unto us, O Lord, that with such reverence we may remember thy benefits received; that after this in our default, we never enter into hostility against the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulness, that we shall seeke the destruction and death of those, whom thou hast made instruments to deliuer us from the tyranny of mercyless strangers. Dissipate thou the counsells of such as receitfully travell to stirre the hearts of the inhabitants of either Realme against the other: Let their malicious practises be their own confusion, and grant thou of thy mercy that love, concord, and tranquillity, may continue and encrease amongst the inhabitants of this isle, even to the comming of the Lord Iesu Christ; by whose glorious Evangel, thou of thy mercy doest call us both, to unity, peace and Christian concord. The full perfection whereof we shall possesse in the fulnesse of thy Kingdome, when all offences shall be removed, iniquity shall be suppressed; and thy chosen children be fully endued with that perfect glory, in the which now our Lord Iesu reigneth. To whom with thee and the holy Ghost, be all honour praise and glory now and ever. So be it unto thy benefit eternally.

A P R A Y E R V S E D I N T H E
assemblie of the Church, as well par-
ticular as general.

Eternall and everliving God, Father of our Lord Iesus Christ, thou that of thine infinite goodnesse, hast chosen to thy selfe a Church, unto the which ever from the fall of man thou hast manifested thy selfe, first by thine own voyce to Adam, next to Abraham and his seede, then to all Israel, by the publication of thy holy Law, and last by sending of thy only Sonne our Lord Iesus Christ, that great Angel of thy Counsell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and prophecies:

phicies : who also elected to himselfe Apostles, to whom after his Resurrection he gave commandement to publish, and preach his Evangel to all Realmes and Nations, promising to be with them even to the end of the World : yea, and moreover, that wherefover two or three were gathered together in his Name, that he would be there in the midst of them, not only to instruct and teach them, but also to ratifie and confirme such things as they shall pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy love and fatherly care towards thy Church, that not only thou plantedst it, rules and guides the chosen in the same by thine holy Spirit and blessed Word ; but also that when the exterrnal face of the same is polluted, and the visible body falleth to corruption, then thou of thy mercies, providest that it may be purged, and restored againe to the former purity, aswell in doctrine as in manners, whereof thou hast given sufficient document from age to age, but especially now. O Lord, after this publike defection from thy truth and blessed ordinance, which our Fathers and we have seene in that Romane Antichrist and in his usurped authority.

Now (I meane) O Lord, hast thou reveiled thy selfe and thy beloved Soane Iesu Christ, clearly to the World againe, by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this Realme of Scotland, and of the same thy mercy hast made us Ministers, and burthened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppone themselves unto thy truth, the practises of Satan, & the power of those that resist thy Kingdome, together with our own weaknesse, few number and manifold imperfections ; we cannot but feare the sudden way taking of this thy great benefit : and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee for Christ Iesu thy Sons sake, to oppone thine own power to the pride of our enemies, who cease not to blasphemre thine eternall truth.

Give unto us, O Lord, thar presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy glory, in the midst of this perverse and stubborne generation,

tion, give us grace, O Lord, that universally among our selves, we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleannessse of life, that we be not slanderous to thy blessed Evangel.

Blesse thou so our weake labours, that the fruits of the same may redound to the praise of thy holy Name, to the profit of this present generation, and of the posterity to come, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honor and praise now and ever.

The order of Baptisme.

First note, that forasmuch as it is not permitted by Gods Word, that women should preach or Minister the Sacra-
ments, and it is evident, that the Sacra-
ments are not or-
dained of God to be used in private corners, as charmes, or
forceries, but left to the Congregation, and necessarily an-
nexed to Gods Word, as Seales of the same: therefore
the infant which is to be baptised, shall be brought to the
Church on the day appointed, to common Prayer and preach-
ing, accompanied with the father and Godfather. So that
after the Sermon, the child being presented to the Minister,
he demandeth this question.

Doe you present this Child to be Baptised, earnestly desiring
that he may be ingrafted in the mysticall body of Jesus
Christ?

The answer.

Yea, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how Almighty God hath not only made us his children by adoption, and re-
ceiyed us into the fellowship of his Church: but also hath pro-
mised that he will be our God, and the God of our children
unto the thousandth generation, which thing as he confirmed to

The trans-
gression of
Gods Ordin-
nance is cal-
led iniquity
and idolatry
and is com-
pared to
witchcraft
and sorcerie

^{1 Sam. 15.}

How dan-
gerous adie
it is to enue-
the pride any
thing rashly,
or without
the warrant
of Gods
Word, the

example of
Saul, Ozias,
Ozias, No-
bab & Abiathar
ought suffi-
ciently to
warne us.

^{1 Sam. 15.}
^{2 Sam. 6.}
^{2 Chron. 25.}
^{Levi. 19.}
^{Numb. 15.}

^{a Rom. 9.}
^{Gala. 4.}
^{Eph. 1.}
^{b Gen. 17.}
^{Exo. 16.}
^{Deut. 7.}
^{his 12. 4.}

c Gen. 17. his people of the old Testament by the Sacrement of Circumcision ; so hath he also renewed the same to us in his new
 Rom. 4. Testament by the Sacrement of Baptisme ; doing us thereby
 d Col. 2. to wit, that our infants appertaine to him by covenant ; and
 Gal. 3. therefore ought not to be defrauded of those holy signes and
 Acts. 2. badges i.e. whereby his children are knowne from Infidels and
 e Acts 10. Pagans.
 f Act. 2.
 1 Cor. 7. Neither is it requisite, that all those that receive this Sacra-
 ment, have the use of understanding and Faith ; but chiefly that
 g 1 Cor. 12. they be contained under the name of Gods people : so that
 1 Cor. 14. remission of sins in the blood of Christ Iesus doth appertaine
 1 Cor. 15. unto them by Gods promise, which thing is most evident by
 1 Cor. 16. Saint Paul, who pronounceth the children begotten and borne
 2 Cor. 1. (either of the parents being faithfull) to be cleane and holy.
 3 Cor. 2. Also our Saviour Christ admitteth children to his presence, im-
 4 Cor. 3. bracing and lessing them, which testimonies of the holy
 5 Cor. 4. Ghost assure us, that it shal be of the number of Gods people,
 6 Cor. 5. and that remission of sinnes doth also appertaine to them in
 7 Cor. 6. Christ. Therefore withoutt injury they cannot be debarred
 8 Cor. 7. from the common signe of Gods children. And yet is not this
 9 Cor. 8. outward action of such necessity, that the lack thereof shal be
 10 Cor. 9. hurtfull to their salvation, if that, prevented by death, they may
 11 Cor. 10. not conveniently be presented to the Church. But we having
 12 Cor. 11. respect to that obedience, which Christians owe to the voyce
 13 Cor. 12. and ordinance of Christ Iesus, who commanded to preach and
 14 Cor. 13. baptise all without exception, do judge them only unworthy
 15 Cor. 14. of any fellowship with him, who contemptuously refuse such
 16 Cor. 15. ordinary meanes, as his wisdom hath appointed to the instruc-
 17 Cor. 16. tion of our dull senses.
 18 Cor. 17. Furthermore it is evident, that Baptisme was ordained to
 19 Cor. 18. be ministred in the element of water, to teach us, that like as
 20 Cor. 19. water outwardly doth wash away the filth of the body, so inwardly
 21 Cor. 20. doth the vertue of Christs blood purge our soules from
 22 Cor. 21. that corruption and deadly poison, wherewith *b* by nature we
 23 Cor. 22. were infected, whose venomous dregges, although they con-
 24 Cor. 23. tinue in this our flesh, yet by the merits of his death (are not
 25 Cor. 24. imputed unto us), because the justice of Iesus Christ is made
 26 Cor. 25. ours by Baptisme : not that we thinke any such vertue or
 27 Cor. 26. power to be included in the visible water, or outward action
 28 Cor. 27. (for many have been baptised, and yet never inwardly purged) but
 29 Cor. 28.

but that our Saviour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirit effectually worke in the hearts of his ^melect in time convenient, all that is meant ^mAct. 2. 13, and signified by the same. And this the Scripture calleth our regeneration, which standeth chiefly in these two points, in ^mEph. 3. mortification, that is to say, a resiling of the rebellious lusts ^{1 Cor. 12.} of the flesh, and in newnesse of life, whereby we continually ^{Ron. 6.} strive to walke in that purenesse and perfection, wherewith we ^{Coloss. 2.} are clad in Baptisme. ^{1 Cor. 13.}

And although we in the journey of this life be inembred with many enemies, which in the way assaile us, yet fight we not without fruit. For this continuall battell which we fight against sin, death and Hell, is a most infallable argument, that God the Father, mindfull of his promise made unto us in Christ Iesus, doth not only give us motions and courage to resist them, but also assurance to overcome, and obtaine victory. Wherefore, dearly beloved, it is not only of necessity that we be once baptised, but also it much profiteth oft to be present at the ministracion thereof, that we (being put in minde of the league and covenant made between God and us, that he will be our God and we his people, he our father, and we his children) may have occasion aswell to try our lives past, as our present conversation; and to prove our selves, whether we stand fast in the faith of Gods Ele^t, or contrariwise, have strayed from him through ^mincredulity and ungodly living: whereof if our consciences doe accuse us, yet by hearing the loving promises of our Heavenly Father (who calleth all men to mercy by ^mrepentance) we may from hence forth walke more warily in our vocation. Moreover, yee that be fathers ^mEph. 6. ^{Col. 3.} and mothers may take hereby most singular comfort, to see ^{2 Pet. 3.} your children, thus received into the bosom of Christs Congregation, whereby you are dayly admonished, that ye nourish and bring up the children of Gods favour and mercy, over whom his fatherly providence ^mwatcheth continually, which ^{9 Mat. 18.} thing as it ought greatly to rejoice you, knowing that ^mnothing ^{2 Mat. 6.} can come unto them without his good pleasure, so ought it to make you diligent and carefull, to nurture and instruct them in the true knowledge and feare of God. Wherin if you be negligent, ye doe not only injury to our own children, hinding from them the good will and pleasure of Almighty God ^{Deut. 4.} ^{1 Cor. 6. 12.} ^{1 Eph. 6.} their

their Father : but also heape damnation upon your felves, in suffering his children, bought with the blood of his deare Sonne, so traiterously for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be instructed in all Gen. 18. Deut. 32. The true use of the Catechisme, to the execution whereof the fathers, and godfathers bind themselves. doctrine necessary for a true Christian : chiefely that they be taught to rest upon the justice of Christ Iesus alone, and to abhorre and flee all superstition, Papistry and idolatry. Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the sum of that faith, wherein you believe, and will instruct this child.

¶ Then the father or in his absence, the God-father, shall rehearse the Articles of his faith: which done, the Minister exlaneth the same as after followeth.

THe Christian Faith whereof now ye have briefly heard the sum, is commonly divided in twelue Articles: but that we may the better understand what is contained in the same, we shall divide it into foure principall parts. The first shall concerne God the Father. The Second Iesus Christ our Lord. The third shall expresse to us our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerneing the Church, and of the graces of God freely given to God the Father. First of God we confess three things, to wit, that he is our Father, Almighty, maker of Heaven and Earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common what the rest of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him Father, by reason of his free adoption, by the which he hath chosen us to life everlasting in Iesus Christ: and this his most singular mercy we preferre to all things earthly and transitory: for without this there is to mankind no felicity, no comfort, nor no finall joy: and having this we are assured that by the same love by the which he once hath freely chosen us, he shall

so conduct the whole course of our life, that in the end we shall possesse that immortall Kingdome that he hath prepared for his chosen children. For from this Fountaine of Gods free mercy or adoption, springeth our vocation, our justification, our continuall sanctification, and finally our glorification. As witnesseth the Apostle.

The same God our Father, we confess Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdome are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confess, that he is Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confess and believe, that neither the Devils, nor yet the wicked of the World, have any power to molest or trouble the chosen children of God; but in so farre as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of his Name, and to continuall meditation of that Heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

In Iesu Christ we confess two distinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood joy-
ned together: so that we confess and believe, that that etern-
all Word which was from the beginning, and by the which
all things were created, and yet are conserved and kept in
their being, did in the time appointed in the councell of his
Heavenly Father, receive our nature of a Virgine, by opera-
tion of the holy Ghost. So that in his conception we acknow-
ledge and believe, that there is nothing but purity and sancti-
fication, yea, even in somuch as he is become our brother. For
it behoved him that should purge others from their sinnes, to
be pure and cleane from all spot of sin, even from this concep-
tion. And as we confess and believe him conceived by the <sup>Conceived
by the holy
Ghost,</sup> Borne of
holy Ghost: so do we confess and believe him to be borne of <sup>Borne of
the virgin
Mary.</sup>

a Virgin named Mary, of the tribe of Iuda, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the Woman should breake down the Serpents head, and that a Virgin should conceive and beare a child, whose name shoulde be Emmanuel; that is to say, God with us. The name Iesus, which signifieth a Saviour, was given unto him by the Angell; to assure us, that it is he alone that saveth his people from their sins. He is called Christ, that is to say anoynted, by reason of the offices given unto him, by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in Heaven and earth, so that there is none other but he in Heauen nor Earth, that hath just authority and power, to make lawes to binde the consciences of men: nether yet is there any other that may defend our soules from the bondage of sin, nor yet our bodies from the tyranny of man: And this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sin, whiles that we live and serve our God in righteousness and holinesse of our life. A Priest, and that perpetuall and everlasting, we confess him, by reason that by the sacrifice of his own body, which he once offered up upon the Crosse, he hath fully satisfied the justice of his Father in our behalfe: so that whosoever seeketh any meanes besides his death & passion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaspheme, but also so far as in them is, renounce the fruit and efficacy of that his only one sacrifice. We confess him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our salvation. This our Lord Iesus, we confess to be the only Sonne of God, because there is none such by nature, but he alone. We confess him also our Lord, not only by reason we are his Creatures, but chiefly, because he hath redeemed us by his pretious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell and the divell, and hath made us Kings and Priests to God his Father.

Suffered under Pon-tius Pilate, Iesus was accused before an earthly judge, Pontius Pilate: under whom albeit oft and divers times he was pronounced to be

be innocent, he suffered the death of the Croſſe, hanged up-
on a Tree bewiſt two Thieves, Which death as it was most
cruell and vile before the eyes of men : so was it accursed by
the mouth of God himſelfe, ſaying : Cursed is every one that
hangeth on a Tree. And this kinde of death ſustained he in
our perſon, because he was appointed of God his Father to be
our pledge, and he that ſhould beare the punishment of our
tranigrefions. And ſo we acknowledge and believe, that he
hath taken away that curse and malediction that hanged on us
by reaſon of ſin. He verily died rendring up his iſpirit into Dyed and
buried, hee
descended
into Hell
the hands of his Father, after that he had ſaid, Father into thy
hands I command my iſpirit. After his death, we confeffe his
body was buried. And that he descended to the Hell. But
because he was the author of life, yea, the very life it ſelfe,
it was imposſible that he ſhould be retained under the dolors
of death. And therefore the third day he roſe againe, victor
and conquerer of Death and Hell : by the which his Resurrec-
tion, he hath brought life againe into the World, which he by The third
day he roſe
againe from
the dead.
the power of his holy Spirit, communicateth unto his lively
members : ſo that now unto them corporall death is no death,
but an entrance into that blessed life, wherein our head Iefus
Christ is now entred. For after that he had ſufficiently pro-
ved his Resurrec-
tion to his Disciples, and unto ſuch as conſtant-
ly did abide with him to the death : he viſibly ascended to He ascended
into Heaven,
he ſitteth
at the right
Hand of
God the Fa-
ther Almigh-
ty?
the Heavens, and was taken from the eyes of men, and placed
at the right Hand of God the Father Almighty, where preſent-
ly he remaineth in his glory, only head, only Mediator, and
only advocate for all the members of his body. Of which we
have moſt eſpeciall comfort. First for that, that by his ascen-
ſion the Heavens are opened unto us, and an entrance made
to us, that boldly we may appeare before the Throne of our
Fathers mercy. And ſecondarily, that we know that his honor
and authority is given unto Iefus Christ our head in our name,
and for our profit and utility. For albeit, that in body he now
be in the Heaven, yet by the power of his iſpirit, he is preſent
here with us, aſwell to iſtruct us, as to comfort and main-
taine us in all our troubles and adverſities. From the which
he ſhall finally deliver his whole Church, and every true mem-
ber of the ſame, in that day when he ſhall viſibly appeare
againe judge of the quick and the dead : For this finally we

From thence
he ſhall come
to judge the
quick and
the dead.

confesse of our Lord Iesus Christ , that as he was seene visibly to ascend, and so left the World , as touching that body that suffred and rose againe : so do we constantly believe , that he shall come from the right Hand of his Father. When all eyes shall see him : yea,even those that have peirced him. And then shall be gathered aswell those that then shall be found alive, as that before have slept. Separation shall be made , betwixt the Lambes and the Goates , that is to say , betwixt the elect and the reprobate : The one shall heare this joyfull voyce, Come yee blessed of my Father , possesse the Kingdome that is prepared for you , before the beginning of the World : The other shall heare that fearefull and irrevocable sentence , Depart from me ye workers of iniquity , to the fire that never shall be quenched. And for this cause this day , in the Scriptures is called the day of refreshing , and of the Revelation of all secrets : because that then the just shall be delivered from all miseries, and shall be possessed in the fulnesse of their glory. Contrariwise , the reprobate shall receive judgement and recompence of all their impiety , bee it openly or secretly wrought.

I believe in
the Holy
Ghost.

As we constantly believe in God the Father, and in Iesus Christ,as before is said: So do we assuredly believe in the Holy Ghost, whom we confesse God equall with the Father and the Sonne,by whose working & mighty operation,our darknesse is removed,our eyes spirituall are illuminated, our soules and consciences sprinkled with the blood of Iesus Christ, and we retained in the truth of God, eve to our lives end. And for these causes we understand , that this eternall spirit proceeding from the Father and the Sonne , hath in the Scriptures divers names. Sometimes called water , by reason of purgation, and giving strength to this our corrupt nature to bring forth good fruit : without whom this our nature should utterly be barren , yea, it should utterly abound in all wickednesse. Sometimes the same spirit is called fire , by reason of the illumination and burning heat of fire that he kindleth in our hearts. The same spirit also is called Oyle , or unction , by reason that his working mollifieth the hardnesse of our hearts, and maketh us receive the print of that image of Jesus Christ , by whom only we are sanctified.

We constantly believe , that there is , was , and shall be , even

even till the comynge of the Iesud Iesu, a Church, which is ^{The body} holy and universall, to wit, the Communion of Saints. This ^{Catholick} Church, the ^{Communion} of Saints.

because it being regenerat, it receiveth the spirit of regeneration, and power to walke in newnesse of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoupe under mercy: but that because the imperfections are pardoned, and the justice of Iesu Christ imputed unto such as by true faith cleave unto him. Which Church we call universall, because it consisteth and standeth of all tongues and Nations, yea, of all estates and conditions of men and women, whom of his mercy God calleth from darknesse to life, and from the bondage and thraldome of sin, to his spirituall service and purity of life. Vnto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and soveraigne Lord, the Lord Iesu, one Baptisme and right use of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and universall, we acknowledge and believe three notable gifts to be granted, to wit, Remission of sins which by true Faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equall condition. For the reprobate (as before is sayd) shall rise, but to fearefull judgement and condemnation, and the just shall rise to be possessed in glory. And this Resurrection shall not be an imagination, or that one body shall rise for an other: but every man shall receive in his own body, as he hath deserved, be it good or evill. The just shall receive the life everlasting which is the free gift of God given and purchased to his chosen by Iesu Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

^{The forgive-}
^{of sinnes,}
^{The Refur-}
^{rection of}
^{the Body}
^{and the life}
^{everlasting.}



Then followeth this Prayer.

A Lmighty and everlasting God, which of thine infinite mercy and goodnesse, haft promised unto us, that thou wilt not only be our God, but also the God and Father of our children, we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the fellowship of Faith: so it may please thee to sanctifie with thy Spirit, and to receive into the number of thy children this infant, whom wee shall baptise according to thy word, to the end that he comming to perfite age, may d confesse thee only the true God, and whom thou hast sent, Iesu Christ, and so serve him, and be e profitable unto his Church, in the whole course of his life, that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy f joyes in the Heavens, where thy Sonne our Saviour Christ reigneth World without end. In whose Name we pray as he hath taught us.

Our Father, &c.

G When they have prayed in this sort, the Minister requireth the childes name, which knownen,

He saith.

N. I baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost.

G And as he speaketh these words, he taketh water in his hand, and layeth it upon the childes forehead, which done, he giveth thanks, as followeth.

F O rasmuch, most holy and mercifull Father, as thou doft not onely beautifie and bleſſe us with common benefits like

Like unto the rest of mankinde, but also heapest upon us most abundantly rare and wonderfull gifts, of duty wee lift up our eyes and mindes unto thee, and give thee most humble thankes for thine infinit goodnesse, which hast not only numbered us among thy Saints, but also of thy free mercy dost call our children unto thee, marking them with this Sacrament as a singular token and badge of thy love. Wherefore, most loving Father, though we be not able to deserve this so great a benefit (yea, if thou wouldest handle us according to our merits, we should suffer the punishment of eternall death and damnation) yet for Christs sake we beseech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee with common supplications, and never suffer him to fall to such unkindnesse, whereby he should a lose the force of Baptisme, but that he may ^{a 2 Cor. 5.} perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whose divine power hee may so prevale against Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it.

The manner of the Lords Supper.

The day when the Lords Supper is minist're d, which com-
monly is used once a moneth, or so oft as ih: Congregation
shall think expedient, the Minister useth to say as fol-
low: st.

Let us marke, deare brethren, and consider, how Iesus Christ did ordaine unto us his holy Supper, according as S. Paul maketh rehearsall in the 11. Chapter of the first Epistle to the Cor. saying.

I have received of the Lord that which I have delivered unto you, to wit, that the Lord Iesus the same night he was betrayed, tooke bread, and when he had given thankes, he brake it, saying, Take ye, eat ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewise after

Supper, he tooke the Cup, saying, This Cup is the new Testament or covenant in my blood: do ye this so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lords death untill his comming. Therefore whosoever shall eat this Bread, and drinke the Cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himselfe, and so let him eate of this Bread and drinke of this Cup: for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation; for not having due regard and consideration of the Lords Body.

¶ This done, the Minister proceedeth to the Exhortation.

*Joh. 6.

Dearly beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ: let us consider these words of Saint Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that Bread and Drinke of that Cup. For as the benefit is great, if with a truely penitent heart, and lively faith we receive that holy Sacrament (for then we * spiritually eate the flesh of Christ, and drinke his blood : then we dwell in Christ, and Christ in us : we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily : for then we be guilty of the Body, and Blood of Christ our Saviour, we eate and drinke our owne damnation, not considering the Lords Body, we kindle Gods wrath against us, and provoke him to plague us with Diverse diseases and sundry kinds of Death.

And therefore, in the Name and authority of the eternall God, and of his Sonne Iesu Christ, I excommunicate from this Table, all blasphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, Princes or Magistrates, Pastors, or Preachers, all thieves, and deceivers of their neighbours:

and

and finally, all such as live a life directly fighting against the will of God : charging them as they will answer in the presence of him who is the righteous judge, that they presume not to prophanie this most holy Table. And yet this I pronounce not to seclude any penitent person, how grievous that ever his sins before have been, so that he feele in his heart unfained repentance for the same : but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection, then they can in this present life attaine unto.

For albeit we feele in our selves much frailty and wretchednesse, as that we have not our faith so perfitt, and constant, as we ought, being many times ready to distrust Gods goodnesse through our corrupt nature, and also that wee are not so throughly given to serve God, neither have so fervent a zeale to set forth his glory, as our duty requireth, feeling still such rebellion in our selves, that we have neede daily to a fight ^{a Gal. 5.} against the lusts of our flesh : yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his ^b Gospell in our hearts, so that we are preserved from falling into desperation and misbelieve : and seeing also he hath induced us with a ^c will, and desire to renounce and withstand our own affections, with a longing for his righteousnesse and the keeping of his Commandements, we may be now right well assured, that those defaults and manifold imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthy to come to his spirituall Table. For the end of our comming thither ^d is not to make a protestation that we are upright or just in our lives, but con- ^{e Luke 18.} trariwise, we come to seeke our life and perfection in Iesus Christ, acknowledging in the meane time, that we of our selves ^{f Eph. 2.2. 1} be the children ^g of wrath and damnation. ^{h Luke 8.}

Let us consider then, that this Sacrament is a singular medicine for all poore sick Creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthinesse on our parts, but that we unfainedly acknowledge our naughtinesse, and imperfection. Then to the end that we may be worthy partakers of his merits, and most comfortable benefits (which ^f is the true eating of his flesh and drinking of ⁱ Ioh. 6. his blood) let us not suffer our minds to wander about the con-

consideration of these earthly and corruptible things (which we see present to our eyes, and feele with our hands) to seeke Christ bodily present in them , as if he were inclosed in the Bread or Wine , or as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our soules to receive nourishment , reliefe and quickning of his substance, is to lift up our minds by faith above all things worldly and sensible , and thereby to enter into Heaven, that we may find and receive Christ, where he dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father : to whom be all praise, honour and glory, now and ever, Amen.

[¶] 1 Tim. 6.

Mat. 26.
Mar. 14.
Luke 22.
1 Cor. 11.

G The exhortation ended , the Minister commeth downe from the Pulpit , and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth ; then he taketh Bread and giveth thankes , either in these words following, or like in eff. &c.

^h Revel. 5.

ⁱ Gen. 1.
^k Eph. 2.
Gal. 1.
Gen. 3.
^l Acts 4.
Heb. 1.
Revel. 5.
^m Joh. 3.
ⁿ Heb. 8.
^o Heb. 4.
^p 1 Pet. 2.
1Sa. 43,53.
^q Mat. 3,17
Jerem. 3.
Heb. 8.
Rom. 5.
^r Heb. 2.
^s Joh. 6.
^t Gen. 3.
Rom. 5.

O Father of mercy and God of all consolation, seeing ^h all Creatures do knowledge and confess thee as Governour and Lord , it becommeth us the workmanship of thine own hands at all times to reverence and magnifie thy godly Majesty: first, for that thou hast created us to thine own image and similitude, but chiefly because thou hast delivered us from that everlasting ⁱ death and damnation , into the which Satan drew mankind by the meanes of sin : from the bondage whereof, neither man nor Angel was ^k able to make us free , but thou, O Lord, rich in mercy and infinite in goodnesse, hast provided our redemption to stand in thine only and welbeloved Sonne , whom of very ^m love thou didst give to be made man like ⁿ unto us in all things, sinne ^o except, that in his body he might receive the punishment of ^p our transgression , by his death to make ^q satisfaction to thy justice , and by his Resurrection to ^r destroy him that was author of death, and so to bring againe ^s life to the World, from the whole off-spring of ^t Adam most justly was exiled.

O Lord,

O Lord, we acknowledge that no Creature is able to comprehend the length and breadth ^{u Eph. 3.} the deepenesse and height of that thy most excellent love, which moved thee to shew mercy where none was x deserved : to promise and give life, where ^{x Eph. 2.} death had gotten victory : to receive us in thy grace, when we could do nothing but rebell against thy justice. O Lord, the blind dulnesse of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits : yet nevertheless at the ^{y Mat. 16.} 3 Commandement of Iesus Christ our Lord, we present our selves to this his Table (which he hath left to be used ^{z Luke 22.} in ^z remembrance of his death untill his comming againe) to ^z Cor. 11. declare and witnesse before the World, that by him alone we have received ^{a Rom. 8.} a liberty, and life : that by him alone thou dost acknowledge us thy children and ^{b Pet. 1.} b heires : that by him alone ^{Eph. 5.} we have ^c enterance to the Throne of thy grace : that by him alone we are ^{b Eph. 2.} d possessed in our spirituall Kingdome, to eate and drinke at his ^c Table, with whom we have ^d conversation presently in Heaven, and by whom our bodies shall be raised up ^{Heb. 4.} againe from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hast prepared for thine elect ^e before the Foundation of the World was layd. And these most inestimable benefits, we acknowledge and confess to have received of thy ^f free mercy and grace, by thine only beloved Sonne Iesus Christ : for the which therefore we thy Congregation, ^g moved by thine holy Spirit, render all thankes, praise and glory, for ever, and ever.

G *This done, the Minister breaketh the Bread, and delivereth it to the people, who distribute and divide the same among themselves, according to our Saviour Christ's Commandement, and likewise giveth the Cup. During the which time, some place of the Scriptures is read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signes of Bread and Wine, which are called the visible word, but that our hearts and minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented. And after the action is done, he giveth thankes, saying.*

G

Most

Most mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy deare Sonne Iesu Christ our Lord whom thou hast delivered to death for us, and hast given him unto us, as a necessary food and nourishment unto everlasting life. And now we beseech thee alio, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, that we may a grow and increase daily more and more in true faith, which continually is ^b exercised in all manner of good works: and so much the rather, O Lord, confirme us in these perillous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, which art God over all things blessed for ever. So be it.

^a Luke 17.

^b Gal 5.

^c 1 Tim 4.

Eph. 5.

^d Pet. 3.

^e Mat. 5.

^f Pet. 2.

g The action thus ended, the people sing the 103. Psalme, My soule give laud, &c. or some other of thanksgiving: which ended, one of the blessings before mentioned, is recited, and so they rise from the Table and depart.

To the Reader.

Why this
order is ob-
served rather
than any other.

If so be that any would marvell why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists. Secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lords Supper, we rehearse them, not because they should change the substance of the Bread or Wine, or that the repetition thereof with the intent of the sacrificer should make the Sacrament (as the Papists falsely believe) but they are read and pronounced,

nounced, to teach us how to behaue our selves in that action, and that Christ might witness unto our Faith, as it were with his own mouth, that he bath ordained these signes for our spirituall use and comfort, we do first therefore examine our selves, according to Saint Pauls rule, and prepare our minds, that wee may be worthy partakers of so high mysteries. Then taking Bread wee give thankes, breake and distribute it, as Christ our Saviour hath taught us. Finally the ministracion ended, we give thankes againe, according to his example, so that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

G After the banes or contract hath been published three severall dayes in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their chalenge) the parties assemble at the beginning of the Sermon, and the minister at time convenient saith as followeth.

O F M A R I A G E , T H E EXHORTATION.

D Early beloved brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and joyne these parties together in the honorable estate of Matrimony, which was instituted and authorised by God himselfe in paradise, man being then in the state of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and fashioned man also after his own similitude and likenesse, unto whom he gave rule and Lordship over all the beasts of the Earth, fishes of the Sea, and fowles of the ayre, he said, It is not good that man live alone: let us make him an helper like unto himselfe. And God brought

a fast sleepe upon him, and tooke one of his ribbes, and shaped *Heua* thereof, doing us thereby to understand, that man and wife are one body, one flesh and one blood: signifying also unto us, the *1* mysticall union that is betweene Christ and his Church, for the which cause man *b* hateth his Father and Mother; and taketh him to his wife, to keepe company with her: the which also he ought to love, even as our Saviour loveth his Church, that is to say, his *c* elect and faithfull Congregation, for the which he gave his life.

a Eph. 5.
b Gen. 2.
Mat. 19.
Mar. 15.
2 Cor. 5.
c Job. 17.
Rom. 5.
Heb. 9.
1 Pet. 3.
d Eph. 5.
Col. 3.
1 Pet. 3.
1 Cor. 11.
1 Tim. 2.

And sembla'ly also it is the *d* wives duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive. And this holy Marriage, being a thing most honorable, is of such vertue and force, that thereby the husband hath no more right *or* power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband, forasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should bring them up in the feare of the Lord, and to the increase of Christ's Kingdome.

Wherefore they that be thus coupled together by God, can not be severed or put apart, unlesse it be for a season with the assent of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency, and therefore to avoyd fornication every man ought to have his owne wife, and every woman her own husband: so that so many as cannot live chast, are *e* bound by the Commandement of God to marry, that thereby the holy *f* Temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Iesu Christ, how horrible and detestable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his vessell in all *g* purenesse and holinesse: for whosoever *h* polluteth and defileth the Temple of God, him will God destroy.

^e Mat. 19.
^f 1 Cor. 7.
^g 1 Cor. 3.
& 6.
2 Cor. 6.
Levit. 26.
1 Pet. 1.
^h 1 Thess. 4.
Rom. 12.
Eph. 5.
ⁱ 1 Cor. 3.



G Here the Minister speaketh to the parties that shall bee
maried, in this wise.

I Require and charge you as you will answer at the day of ^{1 Cor. 4.}
judgement, when the ¹ secrets of all hearts shall be disclosed, ^{Mat. 7.}
that if either of you do know any impediment, why ye may not
be lawfully joyned together in Matrimony, that ye confess it. ^{Rom. 2.}
For be ye well assured, that so many as be coupled otherwise
then Gods word doth allow, are not joyned together by God,
neither is their Matrimony lawfull.

G If no impediment be by them declared, then the Minister
saith to the whole Congregation.

I Take you to witnessse that be here present, beseeching you all
to have good remembrance hereof: and moreover, if there
be any of you, which knoweth that either of these parties
be contracted to any other, or knoweth any other lawfull im-
pediment, let them now make declaration thereof.

G If no cause be alledged, the Minister proceedeth saying.

F Orasmuch as no man speaketh against this thing, you, *N.*
shall protest here before God, and his holy Congregation,
that you have taken, and are now contented to have, *N.*
here present for your lawfull wife, promising to keepe her, to
love and intreat her in all things according to the duty of a
faithfull husband, forsaking all other, during her life, and briefly
to live in an holy conversation with her, keeping faith and truth
in all points, according as the word of God and his holy Gospel
doth command.

The answer.

Even so I take her before God, and in the presence of this
his Congregation.

The Minister to the spouse also saith.

YOU, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have N. here present for your law-
k, Cor. 11. Eph. 5. Coloss. 3. 1 Tim. 2. 1 Pet. 3. Esther. 2. full husband, promising to him & subjection and obedience, forsaking all other, during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as Gods word doth prescribe.

The answer.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then saith.

Give diligent eare then to the Gospell, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. chap. of S. Mattheuves Gospell.

The Pharisies came unto Christ to tempt him and to grope his mind, saying, Is it lawfull for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shall be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

IF ye believe assuredly these words, which our Lord and Saviour did speake (according as ye have heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves to live together in godly love, in Christian peace and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as Gods Word doth appoint.

¶ Then

G Then the Minister commendeth them to God, in this or such like sort.

The Lord sanctifie and blesse you : the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy loue to your lives end, So be it.

G Then is sung the 128 Psalme, *Blessed are they that feare the Lord, &c.* or some other appertaining to the same purpose.

THE VISITATION OF THE SICK E.

Because the visitation of the sicke is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceive him much afraid of Gods threatnings : or contrariwise, if he be not touched with the feeling of his sins, may beate him down with Gods justice : evermore like a skilfull Physition, framing his medicine, according as the disease requireth : and if he perceive him to want any necessaries, he not only relieveth him according to his habillity, but also provideth by others that he may be furnished sufficiently. Moreover the party that is visited, may at all times for his comfort send for the Minister : who doth not only make Prayers for him there presently, but also if it so require, commendeth him in the publik prayers to the Congregation.

A P R A Y E R T O B E S A I D in visiting of the sicke.

O Our good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodnessse and benignity,

benignity, like as (among other thine infinite benefits, which thou of thy great goodness and grace dost distribute ordinarily unto all men) thou giveſt them health of body, to the end that they ſhould the better know thy great liberality, ſo that they might be the more ready to ſerve and glorifie thee with the ſame : ſo contrariwife, when we have il-behaved our ſelves in offending thy Maſteſt, thou haſt accuſomed admoniſh us, & call us unto thee by divers and ſundry chaſtisements, through the which it hath pleaſed thy goodneſſe to ſubdue and tame our fraile fleſh : but especially by the grievous plaſques of ſickneſſe and diſeas, uſing the ſame, as a meane, to awake and ſtir up the great dulneſſe and negligence that is in us all, and adverтиſing us of our evill life by ſuſh infirmities and dangers, especially when as they threaten the very death, which (as aſſured meſſengers of the ſame,) are all to the fleſh full of extreame anguifh and torments, althoſh they be notwithstanding to the ſpirit of the elect, as medicinē both good and wholſome. For by them thou doſt move us to returne unto thee for our ſalvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In conſideration whereof we moſt earneſſly pray unto thee our good God, that it would please thine infinite goodneſſe to have pity on this thy poore Creature whom thou haſt, as it were, bound and tyed to the bed by moſt grievous ſickneſſe, and brought to great extremitie by the heavineſſe of thine hand.

O Lord, enter not into accoumpt with him, to render the reward due unto his workeſ, but through thine infinite mercy remit all his faultes, for the which thou haſt chaſtifeſt him ſo gently, and behoſt rather the obedience which thy deare Sonne Iefus Christ our Lord hath rendred unto thee, to wit, the ſacrifice which it pleaſed thee to accept as a full recompence for all the iniquities of them that receive him for their justice and ſanctification, yea, for their only Saviour.

Let it pleaſe thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end also, that thou maift receive this ſick person to thy mercy, qualifying all the troublē, which his ſinnes, the horror of death, and dreadfull feare of the ſame, may bring to his weake conſcience : neither ſuffer thou, O Lord, the aſſaults of the

the mighty adversary to prevaile, or take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

And forasmuch as we are all subiect to the like state and condition, and to be visitid with like battell when it shall please thee to call us unto the same: we beseech thee most humbly, O Lord, with this thy poore Creature whom thou now presently chastifest, that thou wilt not extend thy rigorous judgement against him, but that thou wouldest vouchsafe to shew him thy mercy for the love of thy deare Sonne Iesu Christ our Lord, who, having suffered the most shamefull, and extreme death of the Crosse, bare willingly the fault of this poore patient, to the end that thou mightest acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy blessed Angels: wherefore, O Lord, dispose and move his heart to receive by thy grace with all meeknesse, this gentle and fatherly correction, which thou hast layed upon him, that he may indure it patiently and with willing obedience, submitting himselfe with heart and minde to thy blesfed will and favorable mercy, wherein thou now visitest him after this sort for his profit and salvation. It may please thy goodnesse, O Lord, to assist him in all his anguishes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to set forth thy glory: that yet at the least, thou wilt stir up his heart to aspire unto thee only, which art the only Fountaine of goodnesse, and that thou fast roote and settle in his heart, the sweet promises which thou hast made unto us, in Christ Iesu thy Sonne our Saviour, to the intent he may remaine constant against all the assaults and tumults, which the enemie of our salvation may raise up to trouble his conscience.

And seeing it hath pleased thee, that by the death of thy deare Sonne life eternall should be communicated unto us, and by the shedding of his blood the washing of our sinnes should be declared, and that by his Resurrection also, both justice and immortality should be given us: it may please thee to apply this holy and wholsome medicine, to this thy poore Creature in such extremitie, taking from him all trembling and dreadfull

feare, and to give him a stout courage in the mids of all his present adversities:

And forasmuch as all things, O Heavenly Father, be known unto thee, and thou canst according to thy good pleasure minister unto him all such things as shall be necessary and expedient: let it please thee, O Lord, so to satisfie him by thy grace, as may seeme most meete unto thy Divine Majesty.

Receive him, Lord, into thy protection: for he hath his recourse and accessie to thee alone, and make him constant and firme in thy Commandements and Promises; and also pardon all his sinnes both secret, and those which are manifest: by the which he hath most grievously provoked thy wrath and severe judgements against him, so as in place of death (the which both he and all we have justly merited) thou wilt grant unto him that blessed life, which we also attend and looke for by thy grace and mercy.

Neverthelesse, O heavenly Father, if thy good pleasure be that he shall yet live longer in this World: it may then please thee to augment in him thy graces, so as the same may serve unto thy glory: yea, Lord, to the intent he may conform himselfe, the more diligently and with more carefulnesse, to the example of thy Sonne Christ Iesus: and that in renouncing himselfe he may cleave fully unto him, who to give consolation and hope unto all sinners, to obtaine remission of all their sinnes and offences, hath caried with him, into the heavens, the Theefe which was crucified with him upon the Crosse.

But if the time by thee appointed be come that he shall depart from us unto thee, make him to feele in his conscience, O Lord, the fruit and strength of thy grace, that thereby he may have a new taste of thy Fatherly care over him, from the beginning of his life unto the very end of the same, for the love of thy deare Sonne Iesus Christ our Lord.

Give him thy grace, that with a good heart and full assurance of faith, he may receive to his consolation so great and excellent a treasure, to wit, the remission of his sinnes in Christ Iesus thy Sonne, who now presenteth him to this poore person in distres, by the vertue of thy promises reveiled unto him by thy word, which hee hath exercised with us in thy Church and Congregation; and also in using the Sacraments, which

which thou therein hast established for confirmation of all their faith that trust in thee unsainedly.

Let true faith, O Lord, be unto him as a most sure buckler thereby to avoyd the assaults of death, and more boldly walke for the advancement of eternall life, to the end, that he having a most lively apprehension thereof, may rejoice with thee in the Heavens eternally.

Let him be under thy protection and governance O heavenly Father, and although he be sick, yet canst thou heale him: hee is cast downe, but thou canst lift him up: hee is sore troubled, but thou canst send redresse: he is weake, thou canst send strength: he acknowledgeth his uncleannessse, his spots, his filthinesse and iniquities, but thou canst wash him, and make him cleane, he is wounded, but thou canst minister most soveraigne salves: he is fearefull and trembling, but thou canst give him good courage and boldnesse. To be short, he is, as it were, utterly lost, and as a strayed sheepe: but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore creature (thine own workmanship) resigneth him wholly into thy hands, receive him into thy mercifull protection. Also we poore miserable creatures, which are, as it were, in the field ready to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holy Spirit, that we may obtaine the victory in thy Name against our deadly and mortall enemy. And furthermore, that the affliction and combat of this thy poore creature in most grievous torments, may move us to humble our selves with all reverent feare and trembling under thy mighty hand, knowing that we must appeare before thy judgement seat when it shall please thee so to appoint. But, O Lord, the corruption of our fraile nature is such, that we are utterly destitute of any meane to appeare before thee, except it please thee to make us such as thou thy selfe requirest us to be: and further, that thou give us the spirit of meekenesse and humility, to rest and stay wholly on those things which thou only commandest.

But for asmuch as we be altogether unworthy, to enjoy such benefits, we beseech thee to receive us in the Name of thy deare Sonne our Lord, and master, in whose death and satisfaction standeth wholly the hope of our salvation.

A Prayer for the sick.

It may also please thee, O Father of comfort and consolation, to strengthen with thy grace these which employ their travell and diligence to the ayding of this sick person, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerfully forward in doing their indevours towards him: and if thou take him from them, then of thy goodnesse to comfort them, so as they may patiently beare such departing and praise thy Name in all things. Also O heavenly Father, vouchsafe to have pity on all other sick persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy truth, and appertaine neverthelesse unto thy Kingdome.

In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of thy verity for bearing testimony to the same. Finally, on all the necessities of thy people, and upon all the ruines or decayes which Satan hath brought upon thy Church. O Father of mercy spread forth thy goodnesse upon all those that be thine, that wee forsaking our selves, may be the more inflamed and confirmed to rest onely upon thee alone. Grant these our requests, O our deare Father, for the love of thy deare Sonne our Saviour Iesu Christ, who liveth and reigneth with thee in unity of the holy Ghost, true God for evermore, So be it.

Of Buriall.

THe corps is reverently brought to the Grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Minister if hee be present, and required goeth to the Church, if it be not far of, and maketh some comfortable exhortation to the people, touching Death and Resurrection.

The

The Order of the Ecclesiastical
Discipline.

AS no City, Towne, House or Family can maintaine their estate, and prosper, without policy and governance: even so the Church of God, which requireth more purely to be governed, then any City or Family, can not without spirituall policy and Ecclesiastical Discipline continue, increase and flourish. And as the Word of God is the life and soule of this Church: so this godly order and Discipline, is as it were sinnewes in the body, which knit and joyn the members together with decent order and comlinesse. It is a bridle to stay the wicked from their mischieves. It is a spur to pricke forward such as be slow and negligent: yea, and for all men, it is the Fathers rod, even in a readinesse to chastise gently the faults committed, and to cause them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, and doings according to the Law of God, by instructing and admonishing one another, yea, and by correcting and punishing al obstinate rebels and contemners of the same.

There are three causes chiefly which move the Church of God to the executing of Discipline. First, that men of evill conversation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a sanctuary for naughty and vile persons. The second respect is, that the good be not infected with companying the evill: which thing Saint Paul foresaw, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, A little a leuen maketh sower the whole lumpe of dow. The third cause is, that a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentance come to amendment: the which thing the Apostle calleth delivering to Satan, that his soule may be saved in the day of the Lord: meaning that he might be punished with excommunication, to the intent his soule should not perish for ever.

The necessi-
ty of Disci-
pline.

What Disci-
pline is

causes it
ought to be
used.

^a 1 Cor. 5:6
Gal. 5.

^b 2 Thess. 3:6
^c 1 Cor. 5:5

The Order
of proceed-
ing in pri-
vate Disci-
pline.

c. Mat. 18.
Luke 17.
Iam. 5.
Levit. 19.
2 Thess. 3.

Publike
Discipline.

What things
are to be ob-
served in
private Dis-
cipline.

Of publike
Discipline,
of the end
thereof.

¹ Eph. 5.

First therefore it is to be noted, that this censure, correction or Discipline, is either private or publike: private, as if a man commit either in manners or doctrine against thee, to admonish him brotherly *c* between him and thee. if so be he stubbornly resist thy charitable advertisements, or else by continuance in his fault, declare that he amendeth not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that according to publike Discipline, he either may be received through repentance, or else be punished, as his fault requireth.

And here, as touching private Discipline, three things are to be noted. First, that our admonitions proceede of a godly zeale and conscience, rather seeking to win our brother then to slander him. Next, that we be assured, that his fault be reproveable by Gods Word. And finally, that we use such modesty and wisdome, that if we somewhat doubt of the matter, whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to many, or be known of diverse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers, and Seniors, to whom the policy of the Church doth appertaine.

Also in publike Discipline it is to be observed, that the Ministry pretermit nothing at any time unchastised with one kind of punishment or other, if they perceive any thing in the congregation, either evill in example, slanderous in manners, or not beseeming their profession: as if there be any covetous person, any adulterer, or fornicator, forsworne, thiefe, briber, false witness bearer, blasphemer, drunkard, slanderer, usurer, any person disobedient, seditious or dissolute, any heresie or sect, as Papisticall, Anabaptisticall and such like: briefly, whatsoever it be that might * spot the Christian Congregation, yea, rather whatsoever is not to edification, ought not to escape either admonition or punishment.

And because it commeth to passe sometime in the Church
of

of Christ, that when other remedies assayed, profit nothing, they must proceed to the Apostolical rod and correction, as unto Excommunication (which is the greatest and last punishment belonging to the spirituall Ministry) it is ordained, that nothing be attempted in that behalfe, without the determination of the whole Church: wherein also they must beware and take good heed, that they seeme not more ready to expell from the Congregation, then to receive againe those, in whom they perceive worthy fruits of **repentance** to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other duties of the Church, that he may have liberty and occasion to repent: finally, that all punishments, corrections, censures and admonitions stretch no further, then Gods Word with mercy may lawfully beare.

Excommu-
nication is
the last re-
medy.
Rigor in
punishment
ought to be
avoyded.
Gods word
is the only
rule of Dis-
cipline.

M A T H. X V I I I.

If any refuse to heare the Congregation, let him be to thee as an heathen, and as a Publican.

F I N I S.

















